لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Zahur 1347—August 1968

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ROR

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A. for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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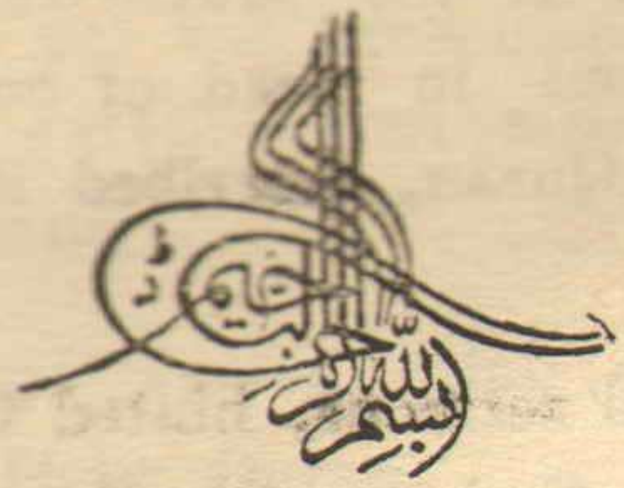

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIII ZAHOOR, 1347—AUGUST, 1968 No. VIII

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The Light of the Holy Quran V——

Its Eight Exquisite Beauties

(Sermon delivered by Hazrat Amirul Mumineen Khalifatul-Masih III on July 29, 1966, at the Mubarak Mosque, Rabwah.)

(This is the fifth in the series of the Sermons delivered on this topic)

"Allah says that the Holy Quran contains, for the good of humanity, an ocean of knowledge, regarding His Person and His Attributes. So to attain nearness to that One and Unique God, man should acquire knowledge of His Person and Attributes, and this can be acquired only by the Light of Holy Quran. So read the Holy Quran and listen to it attentively, and act upon its teachings with determination, perserverance and patience ; and seek with prayer a share of the Divine Light that can be had only through the Holy Quran, so that, you may be firmly established in true "Tauhid" (faith in and worship of One and Unique God). When one is firmly established in pure "Tauhid", one achieves all sorts of success and does not meet with any failure".

Having recited the Opening Chapter of the Holy Quran,

Hazrat Amirul Mumineen said :

The Holy Quran is a very Great and Highly Dignified Book, One can not love it too much and praise it adequately; this Book does not stand in need of our praise, because God has, in the very Holy Quran, described its greatness, glory and dignity.

I have, in several sermons, hinted to, or spoken in general, of its excellences which God mentioned at different places in the Holy Quran, in its praise.

Today, in this connection, I should like to place before the friends of the Jamaat two verses of Chapter "Al-Mumin". God says in this chapter :

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تنزيل الكتاب من الله العزيز العليم ، غافر الذنب و قابل

التوب شديد العقاب ذى الطول، لا اله الا هو ، اليه المصير.

"The revelation of the Book is from Allah, the All-knowing,

"The Forgiver of sin and the Acceptor of repentance, Severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return." (40 : 3, 4)

The verses mean that this Book is from that Exalted God Who is Mighty, and to Whom belongs all Might and Power, Honour and Knowledge ; He is the Source of all knowledge ; He is the Forgiver of sins—He overlooks and pardons the faults of the guilty ones ; and it is He from Whom the weak and those inclined to sin get strength to overcome the tendency to sin, and to kill evil propensities ; He is Compassionate and Kind ; He accepts repentance out of sheer grace and favour, and bestows the dignity of innocence on, and becomes pleased with, the one who goes astray and then again turns to Him. But He severely punishes the arrogant and the proud, and those who, turning away from Him, make friends with Satan ; by the manifestation of His attribute of wrath, He creates

circumstances for their correction and reformation. He is Gracious and His Mercy encompasses all. There is no God but He. He alone deserves love and adoration. To Him shall all return and from Him shall all get the recompense of their actions, and the best and the most excellent recompense shall be for those who act upon His teachings.

In these two short verses Allah has mentioned eight intrinsic beauties of the Holy Quran.

1. The first is that it is

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تنزيل من الله العزيز

i.e. Revealed by that God Who is Mighty, Supreme and Predominant, Whom no other being can dominate because there is none so powerful like Him. One meaning of the word عزيز is, a Being possessing so much Honour, Might, Power and Supremacy, that no other being can compare with Him in these attributes—He is Matchless and Incomparable.

In short, in this piece of the Holy Quran Allah has drawn our attention to the fact that as this Book has been revealed by that عزيز i.e. Matchless God, this Book also possesses the quality of being Matchless. This Book possesses such beauties and excellences and opens so wide avenues of winning Divine Pleasure that no other Revealed Book can compare with it, nor does it lie in the power of any man to produce the like of it. This Book has perfect beauty, and contains perfect teachings and perfect guidance. The rays of the Light of that Matchless and Unique Being has made this Book also matchless, and if Muslims act upon its teachings, they too, will become a unique and matchless community. Addressing the Muslims, God has said at another place in the Holy Quran,

كنتم خير امة اخرجت للناس

i.e. You are the community the like of which is not to be found in the world; you are the Community than which no other community has

done more good to humanity.

Hence, the first beauty of this Book, as mentioned by Allah, is that, in its perfection, this Book is matchless; and its teachings possess the merit of making its followers, a peerless and unequalled Community.

2. The second inherent beauty mentioned in these verses is that it is revealed by that All-Knowing God to Whom nothing is hidden. The knowledge of the virtues and properties of things and of the unlimitted characteristics of creatures, is possessed by that Holy Being alone, and that Being alone has the power to reveal a Book of Guidance that would satisfy all the requirements of human nature; He alone has the power to give man a "*Shariat*" (a set of laws) that would fulfil the needs of all nations of all times. So this is the Book in the presence of which man needs no other book of guidance. This Book solves the problems of every age; from it gush froth perpectual springs of spiritual knowledge; the fundamental truths and principles of material sciences are all embodied in it.

So, if the Muslims want to advance in spirituality or attain superiority and exalted position in material sciences, it is essential for them to follow this Book; and if they do not respond to its call, and not accord it the respect and honour it deserves, they shall not be able to make any progress in spirituality, nor shall they be able to compete with others in worldly sciences.

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In short, if we want to make progress in matter, both material and spiritual, and if we want to launch in the field of activity after acquiring necessary spiritual knowledge, we shall have to follow the guidance of this Book. And if we acquire the knowledge contained in this Baok and put it into practice, God, the All-Knowing, Who knows everything and from Whom nothing is eoncealed, will confer on us thosc ranks of nearness to Him which will please us as He will be pleased with us.

3. The third beauty of the Holy Quran, mentioned here, is that it is revealed by that Being Who is غافر الزنب (the Forgiver of sin); that is to say, this Book teaches us to do such righteous and good deeds as would wash away our sins, and efface wrong deeds done out of miscomprehension or ignorance. It also teaches us the way by following which man can get control over his passion and obliterate the tendency to sin.

One meaning of the word مغفرۃ is protection of one who seeks forgiveness from the evil effect of the sin committed by him and from the consequent Divine wrath and punishment. In short, Allah says here that if ever we are repentant over our sin, and ask forgiveness of Allah and seek protection from the evil effects of sin, we shall have to follow the way taught by the Holy Quran.

The second meaning of the word مغفرۃ is that Allah may grant man such strength as would give him control over the tendency to sin, and remove the rust that crops up over his pure nature and that his Satan may become Muslim and there may remain no inclination for sin. Allah tells us that if we commit any sin, We should turn to Him in the way mentioned in the Holy Quran. Then the Holy Quran will guide us in the right path.

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So, if man wants to attain lofty stages of "*Taqwa*" (Righteousness), if he wants to attain stages of nearness to God, if he wants to attain that stage of meekness and humility after the attainment of which Allah takes man higher than the seventh Heaven, he should turn to the Holy Quran, which will bestow on him a light that will illumine the ways that lead to such lofty aud sublime stages, and then it will be easy for him to know and follow those ways. So, if man acts according to the guidance of this Book which has been revealed by that God Who is the Forgiver of sin, he will come under the protection of God against sin and its evil effects, and will win the grace and favour of God in accordanee with the meanings of the term مغفرۃ (forgiveness) as explained above.

4. The fourth characteristic of this Great and Dignified Book mentioned here is that it has been sent down by that God Who is قابل التوب i.e. the Acceptor of repentance. So this Book tells us clearly whose repentance is accepted, and when and under what circumstances. That is to say, this Book tells him who wants to repent, and feels an urge and ardour to turn to his Lord, what he should do, how to reach the door of repentance and knock it.

Allah says that the Holy Quran is revealed by that God Who is the Acceptor of sin. So this Book will lead man to the door of repentance, and will tell him how to knock it, so that, it may be opened to him.

So, Allah says here that when our hearts are inclined towards our Creator and we turn to Him, but We wander about, not knowing the way to approach Him,we should turn to this Book, and seek light and Guidance from it, so that, we may achieve the purpose of our life, and our Lord may be pleased with us, and we be so purified that no sin may ever be committed by us. Allah says :

انما التوبة على الله للذين يعملون السو بجهالة ثم

يتوبون من قريب فاولئك يتوب الله عليهم وكان الله

عليماً حكيماً

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"Verily, Allah undertakes to accept the repentance of only those who do evil ignorantly, and then repent soon after. These are they with whom Allah turns with mercy; and Allah is All-Knowing, Wise". (4 : 18)

In this verse Allah tells us how and whose repentance is accepted, and whose repentance is rejected. I have mentioned this above-mentioned verse only by way of illustration; the Holy Quran is replete with verses that tell us what the true method of repentance is, and who are those fortunate ones who, by their

good deeds, and acting in accordance with the method told by God and His Book, the Holy Quran, put in motion God's attribute of قابل التوب (Acceptor of repentance), and, as a result, Allah, the Acceptor of Repentance, opens for them the door of repentance.

Our attention has been drawn here to one intrinsic beauty of the Holy Quran that the Holy Quran alone can guide and tell one who wants to repent how to repent and how the Divinely prescribed door of repentance, can be opened.

5. The fifth merit mentioned here is that the Holy Quran has been sent down by that God Who is severe in punishment, that is to say, when He decides to punish someone, He punishes very severely. So, if one wants to be saved from the wrath and curse, punishment and chastisement, of that Mighty and Supreme God, one shall find the way to be saved from His wrath and punishment in this very Book, which some-times creates fear and terror in our heart by giving the example of some previous people so that we may turn to God and attract His mercy. For example, in Chapter Al-Haqqah it gives an example of God's severe punishment so that man's heart may have fear, and he may save himself from turning away from God and from trying to keep away from Him.

God says in this chapter that the tribe of Thamud was destroyed with a punishment that was extremely severe.

After this God says:

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وامّا عاد فاهلكم بريح صرصر عاتية ـ سخرها عليهم
سبع ليال وثمانية ايام حسوماً فترى القوم فيها صرعى
كانهم اعجاز نخل خاوية ـ فهل ترى لهم من باقية ـ

"And as for 'Ad', they were destroyed by a fierce roaring wind, which he caused to blow against them for seven nights and eight days consecutively, so that, thou mightest have seen the people

there-in lying prostrate, as though, they were trunks of palm trees fallen down. Dost thou see any ramnant of them?" (69 : 79)

In these verses Allah describes briefly, but very impressively, the scourge that overtook the tribe of 'Ad', and says that it was a chastisement that destroyed the entire tribe. Allah says,

فهل ترى لهم من باقية

"Dost thou see any ramnant of them?"

That is to say, they were entirely wiped out of existence, because they did not think and realize that, as a result of the great mercy shown to them and the great favours bestowed on them, some obligations and responsibilities also devolved on them. They behaved ungratefully and made Satan, instead of God, their friend. Then Allah effaced the entire tribe from the page of existence.

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Such incidents are abundantly mentioned in the Holy Quran, and one purpose of such descriptions is that, hearing the descriptions of these terrible incidents, our hearts may tremble with fear, and that we may make a vow that we will never give up, rather will realize and act upon, the teachings presented before us by the Holy Quran—teachings by acting upon which we may please God, and by rejecting which we may incur His displeasure—and that we may absorb these teachings in our bodies and souls as blood is absorbed in our bodies, so that God's wrath and His curse can, in no form and in no manner, fall on us. But the Holy Quran is a book that some-times teaches us prayers also to escape His wrath and curse, because despite His being Severe in punishment, He does not like that His punishment should befall His servants. Giving examples of the cases of the previous nations, He creates fear in our hearts, and then teaches us prayers by offering which we may escape His wrath.

The best and perfect prayer is the very opening chapter of the Holy Quran in which there is the expression,

غير المغضوب عليهم ولاالضالين

i.e. Guide us not in the path of those who have incurred Thy displeasure, not of those who have gone astray.

In this prayer protection has been sought from the curse of God. There are two categories of people on whom the curse of God falls—(1) those who have incurred the displeasure of God, (2) those who have gone astray. So, by mentioning both categories, we are, as it were, placed in a strong-hold, so that, in no way His curse may fall on us.

The Holy Quran sometimes points to such righteous deeds the performance of which changes the darkness of Satan into light, and sets God's marcy in motion, which extinguiehes His punishment. For example, God comforts us, saying that if we follow the guidance of the Holy Quran, He will appoint His angels to pray for us in the following terms:

ربنا وسعت كل شيئ رحمة وعلما فاغفر للذين تابوا

واتبعوا سبيلك وقهم عذاب الجحيم

"Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way, and protect them from the punishment of Hell". (40:8)

That is to say, the angels will approach the Forbearing God with solicitation to have mercy on, and save from punishment of Hell, those who repent and follow the way mentioned in the Holy Quran.

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Similarly, God says in Chapter Al-Dahr that those who are not slaves of their evil propensities, rather control them, and are patient, and are always concerned about the Day of Judgment lest Allah should be displeased with tehm; those who, to please God, feed

the poor, the orphan and those who are in confinement; who are not ostentatious, self-conceited, self-willed, self-opinionated and do not show off; who do not follow their good deeds or acts of benevolence with taunt, rather do them self-lessly, without any consideration of their own interest and without any selfish desire—simply for the sake of their Lord—are those, whom Allah will save from the punishment of that Day i.e. the Day of Judgement.

So when Allah says that His punishment is very severe, it means that when He seizes some one, when someone comes in His Grip, His grip or punishment is the severest.

The verse under discussion says that the Holy Quran has been sent down by that God Who is severe in punishment, and it draws our attention to the plain truth that this Book contains teachings by following which we may be saved from His punishment, as has been explained by me by a few illustrations.

6. The phrase that describes, in this verse, the sixth intrinsic beauty of the Holy Quran, is ذی الطول (possessor of Bounty), i.e. it says that this Book has been sent by that Allah Who is very Benevolent and very Bountiful, and that the purpose of sending down this Book is to open for mankind the way to win God's Grace and Favour.

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We are also told that when God bestows some favour or blessing on some nation or individual, it entails many responsibilities, too. These responsibilities have been mentioned in the Holy Quran, and we should pay attention to them also. The Bounties and Favours of God have been mentioned in the phrase ذی الطول (Possessor of Bounty). The greatest favour to me is the one mentioned in the expression اتممت علیکم نعمتی

I have completed My Favour upon you (5 : 4)

in which God says that, through Islam and Islamic Dispensation, He has made His Religious System the greatest Blessing for mankind, and He presents it before men as the Greatest Blessing.

Likewise, God says at another place :

واسبغ عليكم نعمه ظاهرة و باطنة

"And He has completed His favours upon you both externally and internally" (31 : 21)

i. e. God has flooded you with His external and internal favours. Just as flood flows over every thing and brings everything under it, similarly, God's favours and blessings have enveloped every one of us and every particle of us.

But after that Allah says,

اتبعوا ما انزل الله

Follow that which Allah has revealed (31 : 22)

That is to say, after Allah has completed His favours upon man by sending down the Holy Qnran, it is now his duty to follow it. If he does not follow it and disregards and rejects His favours, he will suffer the consequences. But the purpose of sending down the Holy Quran is not to make man the object of His wrath ; rather its purpose is to draw his attention to that God who is ذی الطول (Possessor of Bounty), and that man should, by remembering and acknowledging His gifts and favours, become His grateful servants, and follow the guidance, the teachings, the law, the commands and injunctions sent down by Him.

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7. The seventh beauty of the Holy Quran, as mentioned by Allah here, is لا اله الا هو (There is no God but He) i. e. the teaching of the Unity of God. The verse says that Allah Who has sent down the Holy Quran, is alone worthy of and deserves worship ; there is no other deity or object of worship save Him. In short, the fundamental beauty of this Book mentioned by Allah here, is that, by following this Book and its teachings, its Laws, its guidance and the light that emits from it and enters into the body and soul of its followers, man becomes the true worshipper of One God. But for the Holy Quran, there would have been no true "Tauhid" (faith in and worship of one God).

In short, this Book alone gives perfect and detailed

informations or knowledge about the Person and Excellent Attributes of God, without which, Tauhid can not be established in the true sense of the term and in the right manner.

So Allah says here that the Holy Quran has embodied in itself an ocean of knowledge about God and His Attributes and it has done this for the benefit of man. Hence, to attain nearness to the One Unique God, man should acquire knowledge of His Person and His Perfect Attributes, which can be acquired only through the Light of the Holy Quran. So we should read and listen to the Holy Quran assidously and attentively, and act upon it with determination, perseverance, and patience, and seek with prayer a share of the Divine Light which can be obtained only through the Holy Quran, so that, we may be firmly established in pure "Tauhid", and once one becomes firmly established in pure "Tauhid", one achieves all sorts of success in the world, and meets with no failure whatsoever.

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8. The eighth internal excellence of the Holy Quran mentioned here is, و اليه المصير (To him is the final resort). That is to say, the Sender of this Book is that Holy and Perfect Being to Whom we shall return; and that God has given man full and perfect knowledge of معاد (the Hereafter)

The Promised Messiah, peace and blessings of Allah be on him, has mentioned this point in his books, with so great emphasis, elucidation, and details, that the knowledge of the Hereafter and the truth about Heaven and Hell, as mentioned in the Holy Quran, is beyond the imagination of of any human being, and is not to be found in any of the Divine Books revealed before the Holy Quran, and now interpolated, altered and repealed. It is the Holy Book, the Quran, alone which is an embodiment of light, and establishes man in true and pure "Tauhid", and gives him full knowledge of the Hereafter, and bestows certainty as to the fact that after death we shall be quickened to life again. After attaining this certain-

ty man feels impelled to turn away entirely from this world, its pleasures and its attractions, because he is afraid that if he becomns involved in this worldly life which is infinitesimally smaller than the life after death, he will be a great loser. The relation of one to hundred is one-hundredth, but the life after death being infinite, the length of this life in relation to the life after death, is infinitely and inconceivably small—there can be no comparison, at all.

When this truth is unveiled to man, he makes every effort to get rid of all those evils that appear in this world, in the form of pleasures and comforts, but in the Hereafter, appear in the form of scourge and wrath of God ; and if he sometimes slips, he stands up again catching hold of the hew of God's garment ; if he commits some sin, he calls upon that Forgiving God, and in repentance, he adopts the path of humble supplication and humility ; he ponders over the Holy Quran with the will and motive that he is, at any cost, to prepare for his next life, however much vexation, trouble and distress he may have to undergo here. When man does so, he achieves the purpose of his life ; and God, then, is pleased with him, and he is pleased with God. May Allah admit us into this Group ! Amen !

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(*Translated by A. R. Khan Bengalee*)

GOG AND MAGOG

Maulvi Abul Ata

Of all the great calamities of the latter days, which God has so force-fully spoken of in the scriptures, particularly the Holy Quran, the greatest and of utmost importance is the appearance of Gog and Magog, their scandalous activities, their predominence over the world and ultimately their horrible destruction. We find mention of Gog and Magog in the Torah, the New Testament and the Holy Quran, in the books of traditions and books of history. Some of the narrators have given exagerated and fantastic accounts of their deeds and actions but the fact remains that the appearance of Gog and Magog in the latter days is the greatest tribulation for humality. God says :

و حرام على قرية اهلكنها انهم لا يرجعون ، حتى اذا فتحت
ياجوج و ماجوج و هم من كل حدب ينسلون ، و اقترب الوعد
الحق فاذا هى شاخصة ابصار الذين كفروا يا ويلنا قد
كنا فى غفلة من هذا بل كنا ظالمين ، انكم و ما تعبدون
من دون الله حصب جهنم انتم لها واردون

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"And it is an inviolable law for a township which We have destroyed that they shall not return. It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height. And the true promise draws nigh ; then behold, the eyes of those who disbelieve will fixedly stare and they will say, "Alas for us ! we were indeed heedless of this ; nay, we were wrong-doers". Surely you and that which you worship beside Allah are the fuel of Hell. To it shall you all come." (21 : 96—99)

Again God says :

قالوا يذالقرنين ان ياجوج وماجوج مفسدون فى الارض فهل نجعل لك خرجاً على ان تجعل بيننا و بينهم سدا ، قال ما مكنى فيه ربى خير فاعينونى بقوة اجعل بينكم و بينهم ردماً ، آتونى زبر الحديد حتى اذا ساوى بين الصدفين قال انفخوا حتى اذا جعله ناراً قال آتونى افرغ عليه قطرا فما اسطاعوا ان يظهروه ، و ما استطاعوله نقباً قال هذا رحمة من ربى فاذا جاء وعد ربى جعله دكاء وكان وعد ربى حقا و تركنا بعضهم يومئذ يموج فى بعض و نفخ فى الصور فجمعناهم جمعاً و عرضنا جهنم يومئذ للكافرين عرضاً الذين كانت اعينهم فى غطاء عن ذكرى و كانوا لا يستطيعون سمعاً ،

"They said, 'O Zul Qarnian, verily, Gog and Magog are creating disorder in the earth ; shall we then pay thee tribute on condition that thou set up a barrier between us and them ?'

"He replied, 'The power with which my Lord has endowed me about this is better, but you may help me with physical strength ; I will set up between you and them a rampart. Bring me blocks of iron'. They did so till, when he had levelled up the space between the two mountain sides, he said Now blow with your bellows. They blew till when he had made it red as fire, he said, 'Bring me molten copper that I may pour it thereon'. So they (Gog and Magog) were not able to scale it nor were they able to dig through it.

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"Thereupon he said, 'This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces, and the promise of my Lord is certainly true.'

"And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall we gather them all together.

"And on that day We shall present Hell, face to face, to the disbelievers--whose eyes were under a veil so as not to heed my warning, and they could not even hear." (*18 : 95-102*)

In the verses quoted above, four basic points have been mentioned :

(i) Characteristics of Gog and Magog.

(ii) Two periods of Gog and Magog. The first when Gog and Magog were confined within the area of their homeland and the second when they would spread out in the world in the latter days.

(iii) Zul Qarnian or the promised One of all the nations and the time of his advent.

(iv) Last of all is mentioned the terrible end of Gog and Magog, and the way heavenly plan will work out their destruction.

For a detalied account of Gog and Magog I have arranged the subject into eight parts :

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I

Who are Gog and Magog

In order to determine the origin of Gog and Magog, we may safely quote the following verses from the Bible :

(i) The sons of Japheth ; Gomer, and Magog, and Madai, and Javan and Tubal, and Meshech, and Tiras.
(Genesis 10 : 2)

(ii) And say, thus saith the Lord God ; Behold, I am against thee, o Gog, the Chief prince of Meshech and Tubal.
(Ezek 38 : 3)

(iii) And I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that I am the Lord.
(Ezek 39 : 6)

It is clear from the three quotations given above, that Magog was the son of Japheth, son of Noah and that Gog was the chief prince of Meshech and Tubal. It is also evident that Magog and his bands are connected with the Islands.

(b) The etymology or derivation of the words Gog and Magog may also help us to determine their genesis. Grammarians are not agreed on the point whether the words Gog and Magog are of Arabic or non-Arabic origin.

Allama Abdul Baqa, author of the book املاء مامن به الرحمن known as الاعراب لابى الالبقاء writes :

هما اسمان اعجميان لم ينصرفا للعجمة و التعريف و يجوز همزهما و تركهمزهما و قيل هما عربيان فياجوج مفعول مثل معقول و كلا هما من اج اظلم اذا اسرع او من اجت النار اذا التهبت و لم ينصرفا للتعريف والتانيث

Both Gog and Magog are non-Arabic names. Both are غير منصرف (Ghair Munsarif) or invariables being proper nouns and of non-Arabic character. Both ياجوج and ماجوج may be read with همزه (Hamza) or withous همزه (Hamza). Some of the Scholars hold the view that they are Arabic words. ياجوج after the pattern of the word يربوغ follows the line of يفعول and ماجوج like the word معقول is after the measure of مفعول. Both seem to have been derivied from اج الظليم (the ostrich ran swiftly) and implies swiftness. Or from the expression رجت النار (The fire burnt briskly) and implies a sudden flare-up. Both are invariables for being proper nouns and of the faminine gender.

Imam Fakhrud Din Razi in his well-known commentary writes : Lexicographers have two views about Gog and Magog.

(1) Both the words ياجوج و ماجوج being invariables, are non-Arabic in from.

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(2) Both are derived from Arabic. Supporters of the second view have advanced many arguments for their derivation from Arabic. They are as under :

(a) Imam Kasai says that ياجوج is derived from fire that burns briskly and flares up. ياجوج is so named because of their rapid movements. ياجوج is derived from موج which meanes wave of the sea.

(b) یا جوج pertains to the extreme salinity of salt.

(c) Imam Qutaibi is of the view that it is taken from اج اظلیم When the ostrich runs so quickly that the sound of its flapping of wings is distinctly heard, they say اج اظلیم (the ostrich ran very fast) Gog and Magog are so called because their movements are quick and swift. (تفسیر کبیر امام رازی جلد نمبر ۵، صفحه ۷۵۹)

As to the home of Gog and Magog, historian are agreed that they belong to the Frigid Zone.

Ibn-i-Khaldoon writes in his Introduction to history:

The inhabitants of the Frigid Zone are not named after their complexion. We find that the inhabitants of this region consist of Turks, Saqalba, Kirghiz, Khizar, Laun, various European nations and Gog and Magog.

Imam Razi has further to say: Gog and Magog belong to the Turks, who inhabit the most northerly regions.

(Razi's Al-Kabir P. 750, Vol VI)

Ibn-i-Khaldoon writing of the Caucasious Mountains says that this is the mountain of Gog and Magog that all these tribes are different off shoots of the Turks.

(Introduction to History, p. 60)

Allama Ahmad Al-Saqat quotes Muqatil as saying Gog and Magog are descended from Japhech, son of Noah while Zahhah calls them Turks.

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Imam Razi says that historians differ as to the origin of Gog and Magog. Some of them are of the view that both Gog and Magog are Turks, some hold that یاجوج (Gog) are Turks while ماجوج belong to Jabal and Dailum tribes.

Sir Syed Ahmad Khan of Aligarh University writing about Gog and Magog says that they belong to the Tartar Turks.

Khwaja Ibdullah Akhtar, author of the مشاهیر اسلام (Mashahir-i-Islam) writes:

The European nations, the Chinese, the Tartars and the Turks are all descendents of Japhech, son of Noah. The terms Gog and Magog are applicable to them.

The Scientific Nature of Islamic Teachings

(Abdus Salam Akhtar M.A.)

In no other religion, the correspondence between the word of God, and the act of God, is so evident and so apparent, as it is in Islam. In the Islamic teachings, which extend over the whole span of life of a man, from his birth to death, there is a scientific tinge, which gives colour and meaning to the creation of life.

To the uninitiated, these detailed instructions may cause a sense of surprise and even of superfluity, but their analysis would convince everyone, that the divine purpose placed before human life, could not be fulfilled, if the instructions were otherwise.

In order to appreciate fully, the justification and importance of the Islamic teachings, regarding different phases of life, it seems necessary to understand and analyse the cosmology of Islam, as differentiated from other religions. This consideration is necessary, for unless the attitude of an individual, vis - a vis, his position in the universe is decided, no moral value can be assigned to his actions.

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Islamic Cosmology

The relation between man and God, or the relative and the Absolute, is central or dominant in every religion. Each religion emphasizes a certain aspect of this relationship, while inwardly, it contains the truth, as such, in its teachings unfolded in its outer forms. So far Islam is concerned, it does not emphasize the descent or incarnation or manifestation of the Absolute, nor the fallen, imperfect, and sinful nature of man, as Christianity

makes of it. Rather, it considers man, as he is in his essential nature, and God, as He is in His absolute Reality. The Islamic perspective is based upon the consideration of the Divine Being as He is in Himself, not as He is incarnated in history. It is based on the absolute, and not on the descent of the Absolute. Likewise Islam considers man not as what he has become after that event which Christianity calls original sin and 'fall', but as man is in his primordial nature, in his "*fitrat*", or nature which he bears deep down in his soul.

It might, of course, be said that not only Islam, but every religion is based on God and man's relation to Him. But there are certain religions which omphasize a particular incarnation of the Divinity or various manifestations of the Absolute. In the non-theistic climate of Buddhism, emphasis is laid on the 'Void', and on Buddha himself, who is the manifestation of the 'Void'; while in Christianity it is the personality of Christ that is particularly emphasized and is central, so that quite naturally, the religion that Christ founded is called Christianity. But the case of Islam is quite different and for this very reason, it is fallacious to call Islam 'Muhammadenism', for Islam is not based on the personality of the founder, but on 'Allah' Himself. God Almighty says:

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آمن الرسول بما انزل اليه من ربه والمومنون كل آمن بالله
وملئكته وكتبه ورسله لانفرق بين احد من رسله وقالوا سمعنا
واطعنا غفرانك ربنا واليك المصير -

"This messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers. All of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying 'We make no distinction between any of His messengers,' and they say 'We hear and we obey. We implore Thy forgiveness, O, Our Lord, and to Thee is the returning' ". (2:286)

This verse reveals that the central point of faith of a Muslim lies in God Almighty. He believes in other messengers only because they convey the message of God Almighty, so the real emphasis lies on Divine Being Himself. In Islam, God is the ultimate cause of all creation, and the whole creation has proceded from Him and reverts to Him. The Holy Quran says:

هو الاول و الاخر

"He is the First and the Last". (57 : 4)

This means that everything in the universe owes its existence to God, and that the extinction of everything is also brought about under divine laws. Had not God chosen to confer existence upon the universe, it could not have come into existence ; and had not God promulgated laws for its destruction, it could not have been destroyed. All creation and destruction are thus controlled by Divine laws and this is the proof of the fact that the system of the universe has been established by an intelligent Being. The Holy Quran says:

بديع السموات والارض انى يكون له ولد و لم تكن له صاحبة وخلق كل شيئى وهو بكل شيئ عليم ذلكم الله ربكم لا اله الا هو خالق كل شيئ - فاعبدوه و هو على كل شيئ وكيل -

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"The Originator of the heavens and the earth ! How can He have a son when He has no consort, and when He has created everything and has knowledge of all things? Such is Allah, your Lord. There is no God, but He, the Creator of all things, so worship Him. And He is Guardian over everything". (6 : 102—103)

This ideology represented by the Holy Quran, depicts beyond doubt, the complete domination of the Divine Power over all creation, and the final purpose which this existence is gradually achieving.

The Rational Homogeneity of the Laws of Nature and '*Shariah*'

The Holy Quran shows that God has put into motion two kinds of laws for the purpose of reminding man of his duties and helping him along the path of progress. One of these is the law of Nature which is related to man's material progress, and the other is the law of *Shariah* which regulates man's spiritual progress.

A contravention of the law of Nature, results in material prejudice to man, while a contravention of the law of *Shariah* results in his spiritual backwardness.

The whole system of the universe runs on the basis of these two laws. Both, law of Nature as well as the law of *Shariah*, are formulated by God, and man has no share in framing them. The social and the moral laws are a combination of Divine commandments and regulations, and in this manner by associating human co-operation with the divine design, the very best guidance is furnished for the running of the universe. So long as these two streams continue to run in parallel channels, the world goes on progressing in peace and man is able to set up a beneficient system upon the earth, which is in accord with the Kingdom of God, but when these two streams begin to run into opposite directions or in other words, when human reason is diverted from the course, and is thus deprived of divine blessing, the world becomes a prey to conflict and discord.

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Such a rational definition of the working of the universe is a peculiarity of the Islamic teachings. No other religion establishes such a sound, scientific and coherent system for the understanding of the nature of this cosmos. The Gospels and the Vedas are abound with superstitions, and a close study of their injunctions reveals, that the major strain of their instructions consists in the peculiar forms of worship and sacrifice to be rendered for the

sake of Church or temple. History shows that priests and 'pundits' engaged themselves purely for the service of their respective places of worship, without making an effort to establish a form of government under a pattern, which they could claim as derived from their Holy books. It is because their holy books had no pattern to suit the needs of all times. What, at best, we find in history, are the various types of administration, sponsored by the administrators themselves, under their own whims and ideas to suit the conditions, obtaining in their own times. Even during such periods, the order of the clergy and the 'Brahaman' remained practically isolated from the actual administration itself. This segregation has sometimes been so severe and so cruel, that it has resulted in the age-long conflict between the Church and the state. And this state of affairs has become so stiffened, that governments had to enact ordinances for the legal separation of the Church from the State, for they thought that the Church intervention was not only, not helpful, for the efficient conduct of the State affairs, but an obstacle in the way of justice and fairness.

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The root cause of the *Church-State* controversy was the fact, that the teachings of their books, lacked scientific universality. The Bible talks not of God, but the God of Israel. We read again and again:

> "And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me". (Samuel 25 : 32)
>
> "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you". (Matth 7 : 6)

These and similar other passages reveal strongly that the message of the Testaments seemed directed to a particular tribe, with a particular programme for their reformation. It could not, and was never applied to all the circumstances at all the times.

The Holy Quran, on the other hand, starts with the verse

الحمد لله رب العالمين

"All praise belongs to Allah, Lord of all the Worlds".

And then we find:

ان هـذا القرآن يهدى للتى هى اقوم و يبشر المومنين
الذين يعملون الصالحت ان لهم اجرا كبيرا

"Surely, this Quran guides to what is most right; and gives to the believers, who do good deeds, the glad tidings that they shall have a great reward". (17 : 10)

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In the above verses, the message is to all the people for all the times, and it conveys a truth which has a moral universality, irrespective of tribes and countries.

The Moral Teachings—A Scientific Code

The characteristic of the Islamic teaching in morality consists of this basic truth, that man has been asked to identify himself with the highest attributes of God. The saying (حديث) of the prophet in this connection, is most significant:

تخلقوا باخلاق الله

"Create in yourselves Divine morals".

Here 'morals signify the characteristic attributes of Divine Being, spoken of so extensively in the Holy Quran, and exemplified in the person of the Holy Prophet (may peace and blessings of God be upon him) This 'identification' is the highest aim, the '*Summum Bonum*' in the world of morals. But how is it to be achieved? The Holy Quran very elaborately suggests the path, on which it is possible to achieve this end, by gradually implementing the devices set up for this purpose:

قل ان كنتم تحبون الله فاتبعونى يحببكم الله و يغفر لكم
ذنوبكم والله غفور الرحيم - قل اطيعو الله والرسول

فان الله لا يحب الكافرين

"Say! If you love Allah follow me. Then will Allah love you and forgive you your faults. And Allah is most forgiving, Merciful.
Say! Obey Allah and the Messenger but if they turn away, then remember that Allah loves not the dispelievers".

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Thus the greatest method for the achievement of this purpose consists in following the footsteps of the Prophet, imbibing and imparting his message and spirit, and fulfilling all those obligations and responsibilities, which fall on a true and a devoted servant of God. It is evident that the moment one takes upon himself the truth, his whole life gets a new colour and a new motive. He feels like spiringing to a new island of virtue and goodness, where streams of peace and bliss seem to surround him. All his actions are directed to a specific purpose, with which he tries to identify himself. And this is not by being celibate. Islam despises celibacy, for it amounts to cutting a few limbs of the body, to make a few other limbs look more brisk and active, The Islamic system of morality is a homogenious work, comprehensive and cumulative, working in perfect harmony with each phase of life. The prophet's life (may peace be upon) viewed from any angle, presents a spectacle of balance in the mental and physical faculties endowed to man as such. He is as enviable a patriot, as a warrior, as successful a husband as a father, and as modest a saint, as a politician. In fact. his life is rightly said to be a 'specimen' for any man, placed in any walk of life. The adherence to him, therefore, is adherence to virtue, to goodness and to perfection.

We were talking of the moral gradation of virtue and how man gradually accomplishes this end, by a constant struggle. The Holy Quran speaks of this psychic effort by referring first to "Evil self" نفس ماره : It says:

ان النفس لامارة بالسوء الا مارحم ربى -

"The soul is surely prone to enjoin evil, save that where on my Lord has mercy." (12 : 54)

Unlike Christianity, Islam does not believe that evil is the basic principle of human nature. It only says, that man is likely to incline to evil, if he remains outside Divine mercy, but if he invokes the blessings of God, and seeks Divine mercy, evil cannot touch him. Thus to avoid evil, it is necessary to seek divine help. This teaching repudiates the Christian idea that evil is unavoidable. If evil can not be avoided at any cost, not even by soliciting Divine help and mercy, the entire system of moral effort falls to the ground, for man finds himself entangled in a spider's web, where no effort can help him to come out.

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Islam, on the other hand shows a progressive path of moral purposes. When we are free from the 'evil self' by Divine help, mercy, and our own co-operative effort, we pass through the stage of نفس لوامه or 'critical self', a self which questions its own attitude, and scrutinises its own actions. The Holy Quran says :

و لا اقسم بالنفس اللوامة

"And I do call to witness the self accusing soul,
that the Day of Judgement is a certainty",

The soul that is self—accusing, is repenting, is self-concious. And this is the basis of scientific morality, because it involves a self-conscious effort on the part of man, to make himself better and improved. The idea of the Final Day, i.e. the Day of Judgement reminds him that he has to account some day, for his doings or misdoings. A wilful contribution is, therefore made, to attain that paradise, which is only another name of the identification of this self with the Divine self. The Holy Quran speaks of this moral paradise in the following lines :

يا ايتها النفس المطمئنة ارجعى الى ربك راضية مرضية ،
فادخلى فى عبادى و ادخلى جنتى

And "thou O ! soul at peace. Return to thy Lord, well pleased with Him and He well-pleased

with thee. So enter thou among My chosen servants and enter thou My Garden". (89 : 29-31)

This state of identification is reached by a conscious and voluntary contribution of human effort to render himself subservient to the will of God in all his actions. This procedure as any one can see, is perfectly scientific ; reason and conscience agree to its working, and find an inward happiness therein.

The Last Word on Science

Religion is not meant to be an introduction to scientific technique. It aims, principally speaking, to direct human actions to a specific goal, and to devise, ways and means, for the achievement of that goal. But if, unfortunately it cuts itself apart from the normal pursuits of life, it defeats its own purpose. For life is not a collection of various pictures, or a parcel of commodites ; it is one simple, single homogenuity, each aspect organically connected with the other acting and reacting. Hence a religion which claims to impart guidance to man, in his one and thousand functions and responsibilities, must itself be a perfect, scientific and coherent system, capable of inspiration in every phase of life. It is only the 'Al-Quran which fulfills this mission. It says :

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قل لمن ما فى السموات و الارض ـ قل لله كتب على نفسه

الرحمة ليجمعنكم على يوم القيامة لا ريب فيه الذين خسروا

انفسهم فهم لا يؤمنون ـ و له ما سكن فى اليل و النهار

و هو السميع العليم

"Say to, whom belongs what is in the heavens and the earth ?" Say, 'to Allah' ! He has taken upon Hiself to show mercy. He will certainly continue to assemble you till the Day of Resurrection. There is no doubt in it. Those who ruin their souls will not believe.

"To Him belong whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing." (6 : 13:14)

The above verses make this truth perfectly evident, that if God Almighty the Creator of Heavens and earth, is the all-hearing, and He alone is the master of this creation, the Lord of the day, and the night. then those who believe Him, follow Him, and seek His guidance in every walk of life, must find bliss and satisfaction in Him alone. This mutual relation rests on perfectly rational basis, and its continuation and progress is only an inevitable unfolding of what human natnre is really capable of.

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A Grand Prophecy Fulfilled
Partition of Bengal annulled

(*Abdur Rahman Shakir*)

Of the glitter of names that came out to India as Viceroys in the Victorian afternoon of the British Empire, George Nathanial Curzon of Kedleston outshines the rest. He was the youngest and the last Viceroy to kiss the great Queen's hand on his appointment. He took charge of the high office on 3rd January, 1899, eight days before he was forty.

A man of high courage and ambition he had travelled much in the Far East. A very strong-willed person who regarded himself as a pro-counsul. Of all the British Viceroys of India Dalhousie alone equalled him in dynamic energy and passion for work ; an infinite attention to detail and zeal for efficient administration. He rendered great service in the field of Education, Agriculture, Land Reforms, Irrigation, Railways, Cooperative Societies and Archeological Monuments. But his Partition of Bengal deserves special mention. One historian sums up his administration in the following sentence : "His reign was full of Missions, Omissions and Commissions".

After an exhaustive tour of the provinces he proposed to the then Secretary of State, Lord George Hamilton, that Bengal was a very big province and quite un-controlable for a single-man charge. He suggested that all districts east of the Brahmputra be constituted as a separate province called the East Bengal with its capital at Decca.

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The scheme kept snow-balling for a long time between Calcutta and London. In June 1905, it was sanctioned and the new province formally came into being on October, 16, 1905. And with it a new headache for the British began ; a mile-stone appeared in history ; Curzon's adversaries got a new

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weapon against him and moreover Hindu-Muslim riots started in the Sub-Continent. In fact Lord Curzon raised a hornets nest around his head by this partition.

Sir Bampfylde Fuller, the first Lieut. Governor of East Bengal was of the opinion that Hindu volunteers forced Muslim shopkeepers to close their business in protest and thus altercations began. Hindu Land - Lords began to visualize their political and economic superiority fast vanishing in the new province. The Hindus urged the student community for disturbances. It was also argued that by this partition the Hindus were being divided into groups in their own province. It was the time when the song "Bande Matram" was written and widely recited at which the British took the greatest offence and regarded it as Sedition. Agitation spread like wild fire. Mr. B. G. Tilak, a Marhatta leader of repute, was sent to jail for six years by Lord Sydenham, Governor of Bombay. Lala Lajpat Rai of Lahore was deported to Mandlay (Burma) on the same pretext. Akbar Allahabadi immortalized "agitation" in a verse :

جو ایجی ٹیشن کرے وہ سیدھا جائے مانڈلے
جو امی ٹیشن کرے - وہ دودھ - چائے - کھانڈلے

Arbindoo Ghosh, another Bengalee leader went underground and directed the movement from his Pondicherry refuge. The Hindu Bengalees organised themselves into a terrorist party and began to harass the government. Sir George Dunbar, writes in his "History of India" :

"The announcement of the partition in the face of strong opposition to its original proposal raised a strom of Hindu resentment which swept over the politically minded classes throughout India. The agitation was un-like anything previously known in the country. It introduced an un-balanced and explosive element into the national movement and this led to Sedition and

terrorism. The British connection still appeared a blessings but British rule was now held to be a curse. (*pp. 586*)

"From 1903 to 1905 the partition of Bengal by Lord Curzon gave rise to a conflagration of political agitation throughout the length and breadth of India"

(*Life and Times of Tilak pp. 501*)

An American historian, Kennith Scott Latouratte writes in his, "A Short History of the Far East":

"In 1905 radical nationalism began to assume ever more violent aspects. The press operated by the Hindu extremists was stridently bitter and underground conspiracies flourished, partly among the students, for the use of terror against Europeans in general and British officials in particular. There were assassinations".

From 1905 to 1907 the following persons were murdered by the terrorists :

1. Inspector Nandlal Benerji.
2. Inspector Ausotosh Mukerji.
3. Sir Curzon Wylie (in the India office London).
4. Mr. Jackson, Collector of Nasik.
5. Mr. Allan, Deputy Commissioner, Dacca.

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Bombs were thrown at the train of Sir Andrew Fraser, Lieut : Governor of Bengal but he escaped.

The Deputy Commissioner, Ambala, was attacked.

Picric Acid bombs were thrown at Lord Minto, the Viceroy, but fortunately the bombs did not explode.

The Encyclopaedia Britannica testifies thus :

"In 1905 it was realized that Bengal had become too un-wieldly for the administration of a single lieutenant-governor and the province was divided in spite of bitter Hindu opposition

.....As a protest there was a firm boycott of British goods and demonstrations by the "National Volunteers" were common. When Sir Bampfylde Fuller took up the administration as first Lieut : Governor of East Bengal the usual addresses of welcome were omitted and Hindus abstained from paying the customary calls" (*Vol. 3, pp. 407*)

Bengalee Hindus hated Curzon the more because he had probed deep into the state of affairs of the Calcutta University and found much mud created there. Morever he had officially refused to recognise the Indian National Congress which was really on the back of all the un-rest. Historians know well that by that time the Congress had emerged as a militant group.

In the middle of August, 1905, Lord Curzon resigned and was succeeded by Lord Minto. During Minto's viceroyalty all avenues of coming to a peaceful solution had fruitlessly been explored.

The next Secretary of State for India, Lord Morely called the partition "a Settled Fact".

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They say God moves in a mysterious way. Just at this time when the agitstion was at its zenith, God Almighty revealed to the Apostle of the Age, Hazrat Mirza Ghulam Ahmad of Qadian, thus, "*As to the orders issued about Bengal, the Bengalees will be conciliated*" (*Tazkirah. 589*)

It showed that the partition would some-day be modified in a manner that would go to satisfy the Bengalees.

But crises multiplied. The press continued to launch blistering attacks on the government. A thunder strom of un-rest swept the country. But the partition of Bengal remained where it was.

In the meantime the Promised Messaih (peace be on him) passed away on May 26, 1908. King Emperor Edward VII generally known as the "Peace-Maker", died too in 1910 and was succeeded by his son George V.

In November 1910, another Viceroy Lord Hardinge took over. Just then the Calcutta journal "The Englishman", suggested that it would be in the fitness of things if the new king should come over here and be crowned king in a grand Durbar. As the Indians regard their king as a deity all disturbance will vanish after the royal visit. Also that the new king should bring some boon for the peoples.

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Many suggestions poured in. Some demanded that the Indians be made eligible to the king's Commission; some said that the gates of all the jails in the country be opened on the day of the Durbar etc. etc.

Lord Hardinge after a very careful survey of the situation saw that the fire was smouldering and it may become a conflagration any moment. He made three very important proposals i. e.

1. That the King-Emperor should come to India, hold a big Durbar and be crowned there.
2. That the Capital of India should be transferred from Calcutta to Dehli.
3. That the Partition of Bengal must go.

The British are regarded as the most Constitutional nation in the world. It will sound strange that all principles of constitutionalism were overlooked in this matter. The Secretary of State put these proposals before his council and it was given to understand that the King agreed with them and the proposals were accepted. The Parliament was kept in the dark about it. Some people citicised that the Crown should not be drawn in public affairs but the King was pleased to know that he had fouud a ready-made solution of the Indian ills.

At long last the Durbar was held at Delhi on December 12, 1911, with all the pomp and show becoming of the mighty British Empire.

Now I record the evidence of the Kings's biographer,

Harold Nicholson, from his book "King George V, His Life and Reign".

> **"At the end of the Durbar, when the Viceroy had finished his speach, the King to the surprise of all himself rose and in a clear voice proclaimed the revision of the partition of Bengal (pp. 68).**

Strange are the ways of God. He chose a great monarch to travel to Delhi and proclaim the of partition of Bengal. It showed that the word of God was more irrevocable than the partition Man proposes, God disposes.

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